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## Culture - A Value of Public Management

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### Abstract

Culture has become the most dynamic component of our civilization. This dynamism, the search for new forms and means of expression, is the result as well as the engine of the "knowledge society". Any analytical approach of cultural policies of European countries must be based on recognition and measurement of changes in political, economic and social field that brought the end of the second millennium: globalization and European integration.

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### 1. Introduction

*"Culture is actually a prison, except when  
someone knows there is a key with which to open it..." - Edward T. Hall*

Although very different to each other. People live, work, express and create together under some extremely diverse and complex systems. During the perpetual search of its own identity, the man creates meaning and finds fulfillment in a space which it miraculously fashions: cultural space. Outside this space man could not define

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himself, and concepts like humanity, humanism and human condition would not make sense. Therefore, any social system from nations to organizations or different groups at different points in time, create their own cultural space, which is the most important frame of reference and represents its specific manner of expression (Hutu, 1999, pag.83).

According to some prestigious sources culture can be defined as "the integrated pattern of human behavior, that includes thought, speech, action and material creations and which depends on human capacity for learning and transmitting knowledge to future generations" (Webster's New Collegiate Dictionary); "the totality of socially transmitted behavior patterns, arts, beliefs, institutions and all other products of human work and thought characteristic for a community or population" (The American Heritage Dictionary); "The set of values established as human specific ways of projective, attitudinal reaction, preferential to the world, the process of creation and of resubjection of values, all the activities and behavior patterns specific for a given social group differentiated by rules to which they are subordinated and transmitted through education" (Romanian Encyclopedic Dictionary); "The way of life of a human community, by the amount of learned behavior patterns, attitudes, and material things" (E. Hall); "Culture is communication and communication is culture" (E. Hall).

Regardless of the way of definition, there are certain common features that can express more concrete the notion and concept of culture: the existence of an integrated model of human behavior, the pattern of behavior is organically integrated into a social system, the behavior pattern is organically integrated in a social system, the pattern of behavior is characteristic and dominant and has stability in time, the pattern of behavior has the ability to grow in direct relationship with the capacity system to learn and to transmit / communicate knowledge to successors by a process of socialization. Culture is the form that shapes behavior and "controls our lives in unexpected ways" (Hall, 1992, p.99). Hofstede (Hofstede, 1991, p. 25) emphasizes that each individual is characterized by the internalization of patterns of thinking, feeling and potential action that were learned in life, and the usual term for this mental programming is culture.

## 2. The identification process of the individual with the culture

The identification process of the individual with the culture it is part of forms culture as a cohesive whole. The identification process is hidden beneath the conscious level and the function to maintain a range of behaviors outside the conscious is for conservation (conducts which remain outside the field of conscious are extremely persistent) (Hutu, 1999, p.85). In intercultural and interethnic experiences appear conflicts and the phenomenon of resistance to change, which are highly persistent despite all efforts. The explanation is cultural identification: humans are connected and remain prisoners of their own cultural type. Without awareness, they regard others as uncontrollable and unpredictable part of self (Jung, 1997, p. 62). The process of identification is the most important connection between personality and culture and is a major impediment to intercultural understanding and creating of effective relationships between people from different cultures.

Both Hall and Shein, Denison and Hofstede agree that cultural space created by a community retains and hide fundamentals and intimate mechanisms of operation, greater than it reveals and even more, hiding them most efficiently also towards its own participants. Thus, it creates a cultural foundation determined by the 'hidden' or implicit culture, such as, for example, all rules considered as natural and widely accepted without being questioned, the elements common to the collective subconscious, beliefs and assumptions or predictive models of behavior, the innermost of community, the feelings on success and survival, etc., as a basis for expressing "surface" or explicit culture, represented, for example, by language or legal systems (Hutu, 1999, p. 88).

In this context, however, we will highlight what actually culture means for people, namely awareness and acquired knowledge to interpret experience and generate social behavior. This knowledge consists of values, created attitudes and behavior influences. The above outlined highlight certain features (Ionescu, Toma, 2001, p. 53) of culture: *learning* - culture is not inherited or biologically determined, it is acquired through learning and experience; *sharing* - people as members of a group, organization or company, share the culture, this being specific singular individuals; *portability through the generations* - Culture is cumulative, and it is transferred from one generation to another; *symbolic* - culture is based on the human capacity to symbolize or use one thing to represent another; *modeling* - culture has a structure and is integrated, a change in one part will cause changes in another; *adaptive* - the

culture is based on the human capability of changing and adapting, in contrast with the more general gene driven adaptation of the animals.

In general culture is the instrument of getting welfare. Therefore, culture can not be static, but dynamic and adaptive, willing to evolve over time. Culture has a great impact on society, being able to amplify the experience, knowledge and participation of citizens, reviving traditions, giving power to the community, fostering innovation, increasing cultural perspectives. As social and economic factor, always and increasingly in time, culture plays an important role in supporting globalization, multiculturalism, information, in the process of integration among nations. In the broader social and economic values of culture, common place is owned by creative cultural industries and their management, meaning by what we knew as the management of cultural or *cultural management*.

### 3. The European Culture

Culture has become the most dynamic component of our civilization. This dynamism, this search for new forms and means of expression, is also the result and the “engine” of the “knowledge society”. Any analytical approach of cultural policies of European countries must be based on recognition and valuation of changes in political, economic and social field that brought the end of the second millennium: *globalization and European integration*. Globalization offers many opportunities for culture, but there are many points of view according to which it represents a risk factor for local, national or Community cultures and identities. There are various theories about the impact of globalization on culture, but it should be emphasized the result replicated by three of these theories, namely: *cultural heterogenization* - in which the variety and diversity of cultural products increase, “the consumer is king” ; *cultural homogenization* - the local cultures are threatened by Western/ American cultures, the phenomenon of McDonald-ization; and the *hybridization of the culture* - wherein the cultures mixture results in a global “melange”. These presented theories are not mutually exclusive, but complement, the globalization causing on the one hand a certain degree of homogenization and harmonization of legislation, of administrative and institutional structures, of ideas, of morals and social practices and on the other hand, globalization has as effect of the occurrence of hybrid forms of creative practice and cultural expressions. But globalization may encourage heterogeneity, cultural diversity.

Membership in the European cultural space and the benefit of a European identity requires a harmonization of the economic, social, commercial and cultural interests, hence a process of European integration, balancing jointly shared values and principles accepted on the one hand and national and local specificity on the other hand (Raportul Rufoolo – Unity in Diversities – Cultural Co-operation in the Union, 2001). Here appears the role of cultural policies, which must find the ways to remain open to the exchange of values in the context of the integrated European market, and at the same time to support the richness, vitality and diversity of their own cultures.

A major dimension in studying a culture is represented by the *values*. Values are core beliefs that people have about what is right and wrong, good or bad, important or unimportant. These values are drawn from the culture in which the individual was raised; they help directly or engage in the behavior of a person. Differences in cultural values often are felt in different management practices. England states in its study that personal values are relatively stable and do not change quickly (England, 1978, p. 89). However, changes occur in the management values as a result of both culture and technology.

A major dimension in the research of cultural management is the *nation*. The concept of difference between nation and culture can be seen from the empirical point of view and will have two aspects: a culture divided into several nations (eg. African states) and a nation with many cultures (a version assumed by states that were part of the Soviet Union). Thus, there appears the question also on the variables associated with the nation, being variable also in the cultural field. Government, religion, language, geography, economy, education, mass communication, currency are variables associated with both concepts. These coordinates associated with the terms in question are those which emphasize the role of management.

### 4. The Cultural impact on management

Cultural impact on management is reflected in the basic beliefs and behaviors of people. We interfere with examples that can confirm this commitment. In some societies, important organizational decisions are made by

senior managers, in other companies, these decisions are shared throughout the entire organization, all categories of managers actively participating in developing and making critical decisions. In some societies, decision makers are against risk, regarding decisions with a high level of risk, in other companies risk taking is encouraged and decisions under uncertainty are common and normal. In some countries, people who become remarkable by fulfilling the work tasks are rewarded through various forms of bonuses or commissions, in other countries, cultural norms require, at first group rewards, the individual ones being regarded as unsatisfactory, offensive and immoral. Some companies prefer carrying out its activities through informal means, in others, formal procedures are meticulously established and rigidly followed. There are societies in which people identify themselves with the organization or employer, but there are also companies where people prefer occupational groups as a way of organizational loyalty (engineers, workers, doctors, teachers, etc.). Some companies promote cooperation between people, other the competitiveness among their people. The culture of some countries encourages stability and resistance to change, the culture of other countries, highly values innovation and change.

The analysis conducted by G. Hofstede on cultural characteristics of different countries led to the conclusion that in Europe, except in the former socialist countries, can be identified several groups of states that resemble in the light of their dimensions: individualism/collectivism, distance between high/low power, uncertainty control intense/low and masculinity/femininity (Burdus, 1998, p. 167). The group of Anglo-Saxon countries (UK and Ireland) is characterized by a strong individualism, a distance vis a vis low to medium power, a control of uncertainty medium to intense and a medium to high coefficient of masculinity. The group of Germanic countries (Austria, Germany, Switzerland) have an average coefficient of individualism, a distance vis a vis low power, a control of uncertainty medium to intense and a medium to high coefficient of masculinity. The group of the Nordic countries (Denmark, Finland, Netherlands, Norway, Sweden) is characterized by an average to high factor of individualism, a low distance towards power, a low to medium control of uncertainty, also by femininity. The group of almost eastern countries (Greece, Turkey) is characterized by collectivism, a large distance towards power, an intense control of uncertainty and by an average factor of masculinity. The group of Latin countries (Belgium, France, Italy, Portugal, and Spain) have an average to high individualism factor, a large distance towards power, an intense scrutiny of uncertainty and an average coefficient of masculinity (Burdus, 1998, p. 168).

According to Hofstede these cultural features, which are based on the value systems of those countries are the result of the influence of various factors and regional variables including: climate, historical events, degree of urbanization, social mobility, natural wealth, the political system, the number and density of the population, the need for human intervention on nature for survival etc. From the analysis of G. Hofstede, it can be seen that the former socialist countries are missing, but there are shown some estimates of the four cultural dimensions, but were interpreted as mere assumptions due to the lack of information on the values and norms specific to those countries.

Early twentieth century can be characterized by the heterogeneity of the cultural heritage of the different countries, which are still preserved today, raising a major obstacle to the construction of a shared cultural model of European countries, and therefore a specific European management model. European integration, the process that began in the second half of the twentieth century, writes the rules and easily creates an image of Europe, image characterized by diversity, unity in terms of cultural, economic, political, legal, educational and social. Now it is necessary to use and detail the concept of European management noted along with promoting the concept of „Single European Market“. Among the main objectives of this concept can be highlighted: the need for a global strategy, emphasizing national identity, with European specific, the internationalization of European firms to create business opportunities beyond European borders, promotion of the economic part and not only, but also of the capital market and financial market. To achieve these objectives, the creation of a European management model as found in the experience and theory of management in the U.S. and Japan.

"A cultural model of management" can be applied to a nation like Japan, which has a unique history, but it is possible as Professor Jules Van Dijk noted in an article published in 1990, to distinguish a range of values that can be considered "European", and that constitute a management model which reflects, if not entirely, at least in general in all European countries and that constitute an alternative to the U.S. management and Japanese management. But for that it must be found those values, norms and behaviors specific to the European way of life (Burdus, 1998, p. 170).

Researching the societal values, B. Strumpel (Nicolescu, 1997, p. 62) revealed a number of conclusions including: democratic political systems in developed European countries promote new democratic items and forms

of participation of individuals and groups to the entire social and economic life; in many European countries, especially the Nordic there is an increasing participation of individuals and organizations to the reconsideration of the moral regularization; amplification of multiple social relationships outside the family and labor among partners, associates; increasing the value of self-accomplishment which involves equality of opportunity for more and more people regardless of the origin country; quality of life to become "a new religion", such as peace, human rights, environmental protection, the fight against poverty to be the new guidelines on the attitudes of citizens of the European countries, especially of the Western, which may bear the meaning of a new moral dimension.

Given the cultural diversity in the European context, outlining a management model should aim for a "diversity management" based on a meta-strategy of trans-Europeanization, strategy that has as a central element the search for solutions to problems and opportunities related to cultural, economic, social and even political diversity. These solutions will be reflected in the development strategies of the trans-European labor relations, in the amplification of intercultural communication and in achieving a coordination of trans-European activities. Such European management requires a greater emphasis on extending processes beyond the borders of a country, on developing working relationships horizontal and less vertical, shifting from hierarchical control to more subtle forms of informal nature, achieving a European identity of given organization, mainly European and national policies.

## 5. The Culture – A Public Service

Romania's Constitution (Article 123 /2), as well as the legislation regarding public administration (Law nr.90/2001 on the organization and functioning of Romania's Government and Ministries (Art. 30 /3) as amended; The Law of local public administration (art. 132), republished in 2007, Law no. 340/2004 regarding the prefect and the prefect's institution (Article 4 /1), republished in 2008), are references to the decentralized public services of the ministries and other bodies of central public government of the administrative and territorial units.

The terminology "public service" is used in the organic and institutional sense as the structure that carries on an activity with an organized and continuous character to meet a general social interest (Tarangul, 1944, p. 15) of a local or national corporate body subject to the administrative legal regime.

The phrase "public service" is totally inadequate as it is, equally, covering also the public authorities and public institutions that are also all public services by the features of the activities they administer, just as the different autonomous administrations of local or national interest in the field of distribution of natural gas, electricity, water, etc.

On the other hand, if we take into account also the fact that these "public services" are made at county level and subordinate, as appropriate school, health, cultural institution and so on, which effectively provide public services in the educational, medical, artistic field, etc., and whose activity is coordinated by administrative acts, governed by public law, we find that *de facto* and *de jure*, they are public authorities in the territory with a coordination role, belonging to the central government, as external structures and not effective provider committing the education act, the medical and cultural act for community service.

Establishment or abolition of decentralized public services, organizational structure, personnel number and classification, criteria for the establishment of departments and the management thereof shall be approved by the Minister, respectively by the head of the specialized central body under which the service operates (Petrescu, 2009, p. 124).

Relations between the central authority and its territorial service are of strict subordination, meaning that the first appoints and dismisses the heads of these services, approves the budget of these institutions, hierarchically controls their activity, it may cancel, modify, suspend or change the management documents of such institutions, disciplinary sanctions or rewards the territorial management, etc.

The decentralized nature of these institutions is given by some peculiarities arising from their mode of management and operation, which requires some findings. First, starting from the decentralized nature of these structures, according to the legal definition they hold by redistribution, and administrative and financial competence entrusted to be exercised by the central authorities under the law and under their control. In other words we have a delegation of power, unlimited in time, exercised in the name and on behalf of the central authorities in legally defined limits and under their control. For this reason these authorities are not decentralized because they were not

transferred full powers from a particular central activity field into the exclusively own attributional exercise, even maintaining specialized central hierarchic control on the organs of the territory.

Secondly, decentralized services are led by the prefect as a representative of the government territorially at county level. The leading duties of the prefect towards them becomes apparent through their endorsement of draft budget; proposal of disciplinary sanction of heads of services (including disciplinary dismissal, we appreciate), made to the central government; judicial review over the activity, concomitantly with the central government notification on deficiencies found.

Thirdly, it is clear that along with the central, hierarchical subordination, on the vertical of services towards ministries and other organs, there also operates their horizontal subordination, in the territory, towards the prefect and indirectly both subordinations lead to the same position of them to the government, which is found in mediated relationships.

We also note that the prefect himself is also a governmental authority in the territory strictly subordinated to the central executive, both by the way of appointment and revocation, by the jurisdiction related to the application of government laws and documents, by the way of its control, including the abolition of his orders by the government (Vida, 1994, p. 167, 168).

A big problem is the issue of centralization of public institutions subordinated to these county services towards transforming them into structures to meet also a local subordination to local or county council, as appropriate, as in the absence of the real transfer of jurisdiction one cannot talk about a fully effective local autonomy if issues regarding education, health, culture, and so on, do not fall under the area of attributions of the local community (Manda, 2000, p. 236).

The transfer of power from the central to local and county authorities do not decay the first ones from the field of specific responsibilities remitting according to the law, stating that these are no longer exercised entirely and exclusively by the first one, but in a shared way with the last ones, to which there are provided also the material and financial resources from the new powers entrusted in this way.

In this respect, if the logistics, infrastructure, salaries, personnel policy and the designation of management is assigned to local authorities in respect of school education, compared to health or culture, the content, form and methods of the educational process, the medical act, etc. are established and especially verified by a hierarchical of the strict specialized control of the competent ministry, of its county subordinate structure, which are the minimum requirements for the organization and operation of a unitary state, which should not lead absolutely centralized in all sectors but in those of purely national general interest (such as defense, foreign affairs, monetary policy, etc.), leaving it to autonomous local and county authorities everything related to solving the general interests and needs of different communities in the territory.

Certainly the legal means of connecting local democracy with hierarchical management (county or central) may differ. For example (Santai, 2011, p. 345), the school board can validate its director according to the opinion of the general county school authority and the approval of the Local Council or, part of the expenses of the health institution to be borne not only by the local budget but by the state one, in case of a major investment for a university clinic, regional hospital, etc.

Moreover, it should pass in time, to the subordination of county public services towards the County Council, as an expression of the gradual expansion of decentralization at this level, not only for county subordinated institutions (theater, philharmonic, cultural magazines etc.), not excluding the possibility that some institutions of national importance (such as the National Theatres, the regional hospitals, opera institutions or national museums) to remain in the exclusive or partial subordination of the competent ministries, or even in that of the decentralized authorities at county level towards the competent County Council, respectively, maintaining simultaneously also a vertical, hierarchical subordination strictly specialized, technical, to the relevant ministry or central body that retains its powers of direction, coordination and control in this field.

## 6. Cultural Services. Between Theory and Practice

There is a consensus among experts about the fact that the science of marketing belongs to the economic disciplines. In recent decades marketing has penetrated also other areas beyond the actual border of economic activity such as education, health and culture. In these areas marketing has a dual purpose: economic and social,



focusing on the social side, however. According to a definition given by M. Moldoveanu and V. Ioan- Franc, cultural services are activities provided to benefit of culture consumers, with or without their direct participation in order to fulfill certain needs and produce the satisfactions expected by them (Moldoveanu, Ioan Franc, 1997, p. 20).

Cultural services are a distinct category of service. Their quality assessment is made only by the consumers and only after achieving the benefits. They buy services before they perceive their value. A material good defines itself, a service not (Olteanu, Cetina, 1994, p. 36). The one who "defines" service is the consumer who initially has insufficient information on the amount of the benefit. Information about the persons who will perform in a show, about the sale price or other facilities, about the advertising, for example, can help forming a first image of the service but is inconclusive for accurate assessment of the cultural performance. Therefore "intangibility" and "inseparability" largely characterizes also cultural services.

After the contents of benefits and resources used, cultural services are classified as follows:

1. Entertainment area: theater, film, music, dance, art groups, festivals;
2. Arts area: art galleries and exhibitions, private collections, folk art;
3. Area of cultural creations offered on specific supports and specialized broadcast services: film, movie; studios, theaters, cine-clubs; books, magazines, publishing, exhibitions and book fairs, public reading services; artistic photography; video-audio cassette and drive.
4. Institutional system of promoting culture in human collectivities: the library, museums, theatrical institution, philharmonic / opera, House of Cultural, agencies of cultural tourism.
5. Mass communications with technical means for receiving, editing and dissemination of messages: print, radio, television, press agencies, studios, newsrooms, broadcast networks.

After the nature of the relationship with cultural products, they divide into:

1. Services broadcasting cultural creations: publishing, public reading services, museum services;
2. Services creating themselves culture: theater TV, film production, musical performances.

After the degree participation of consumers:

1. Services whose benefits cannot be achieved without the presence of consumers: shows, book fairs;
2. Services which do not involve the participation of consumers, although the public is a reference element of cultural performance: editorial activity, art exhibitions, radio programs.

Cultural services apart after other criteria such as: markets, distribution, cost effectiveness, value intelligibility standards, ability of persuasion. Regardless of the content of performance, and the nature of the used means, they provide information, knowledge, values, symbols, patterns and ideals designed to meet a variety of human needs: need for knowledge/ information; need for action and participation; need for control of the context; need for revealing their own identities, of affirmation and prestige in society; need for justice; need for security; other psychological needs such as the need for imaginary, the need to escape from the everyday environment, etc.

The increasing demand for culture and diversifying service types led to assimilation in culture of methods and marketing techniques. In fact, matching the supply with the needs of the consuming public is the strategic goal of any agent market. Affirming marketing in culture involves: the assimilation in cultural theory and activity of the significant concepts in marketing; creating new concepts and enriching the existing ones with other meanings suggested by cultural practice; theoretical generalization and continuous reflection on the ideas generated by practice; experimenting with new methods of investigation of cultural consumption and consumer behavior; development of effective tools for forecasting cultural market phenomena<sup>25</sup>.

Concepts such as market, consumer, strategy, needs, distribution, competition, price, promotion acquire new meanings, such as publishing market, media consumption, librarian strategy, need for art, book distribution, information price. Marketing approach in culture requires market research, systematic study of the needs and "expectations" of the consumer, anticipating their needs and even the creation of the market segments.

Methodological requirements of marketing in culture involve assessing the quality and size of the offer, bringing it into harmony with the requirements of household consumption, investigating consumer satisfaction, cultural motivation and behaviors.

Given the specificity of cultural goods and services, marketing research should highlight the most relevant methods of promoting values and creative personalities.

## 7. Conclusions

The peculiarities of mixed culture highlight specific functions of the cultural marketing, features that distinguish it from other disciplines. Regardless of the field and its application scale, cultural marketing has a number of general features, consisting of: market investigation, consumption of culture and of economic and social environment ; continued adoption of marketing policy according to the environment requirements; sizing cultural services in line with the needs, tastes, expectations, quality requirements of consumers, but also the desiderata of cultural policy; promotion of effective management of human resources, along with material and informational resources, to stimulate synergistic effects of the cultural values and services for achieving preset goals.

Along with carrying out these functions promotion of marketing in culture requires dedication and perseverance from managers.

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